[A Brahmen expounding the Veda.]

THE CASTES AND TRIBES OF INDIA.

No. II.

The Hindu account of the institution of castes has already been given (No. 692), and it will be recollected that only four pure castes are recognised, the Brahmen or priests, the Cshatriyas, who are soldiers, the Vaisyas as husbandmen, and the Sudras as servants or labourers. Heeren supposed that the first three were a foreign race, who subdued the aborigines of the country, and reduced them to an inferior caste. These four classes constitute the elements of every society in an early period of civilization. In England during the Anglo-Saxon period the people would be found divided into the same number of classes, but then the distinction was not hereditary. Plato ascribed the origin of political association and laws to the division of labour. From this cause, he says, men are obliged to associate, one man affording one accommodation, another another, and all exchanging the accommodations which each can provide, for the different accommodations provided by the rest. Herodotus and Strabo state that the Colchians and Iberians were divided into four classes whose rank and office were hereditary and unchangeable. The Levites were an hereditary priesthood. Mr. Mill, in his 'History of British India,' proves that amongst the Peruvians, the Medes, the Athenians, and other people in very early periods of history, the distinction of castes or classes existed. The institution of castes marks a more advanced stage of society than that which is constituted of families only; and it is a step not yet reached by the Arabs of the desert, or the roaming Tartars of the great plains of Asia. We may here remark that we have borrowed the word 'caste' from the Portuguese word 'casta,' which signifies a lineage or race.

Professor Wilson says, that every thing in the Hindu Institutes indicates that the Brahmens originated not from political but religious principles. "Apparently," he says, the system "was contrived by a religious confederation, as the scheme best adapted to introduce order amongst semi-civilized tribes, and with no view to their own advantage or aggrandizement, or enjoyment of indolent ease. The authority of influence, of advice, the Brahmens necessarily retained, and they were the only competent expounders of the laws which they promulgated. They had no other means of protection than the character of sanctity with which they invested themselves, and which was equally necessary to insure attention to their instructions. They laboured to deserve the opinion of sanctity by imposing burdensome duties on themselves of a domestic and religious character."

In the very rudest constitution of society the priest is

to be found. In addition to the influence which he professes to have with good and evil spirits, he sometimes practises the medical art, and in various ways sustains his importance by superior cunning, working upon the superstition, ignorance, and fears of man in his most abject condition. Nowhere has the influence of a priesthood been so paramount and extensive as in Hindostan. It is remarkable that the Brahmens never invested themselves with royal authority; but Professor Wilson observes that this probably proceeded from motives of prudence and policy, as well as from a feeling of true contemplative devotion, by which especially they retained their hold on the people. But then, as Mr. Mill shows, their power was really greater than that of the sovereign. The laws of Menu direct that "To one learned Brahmen, distinguished among the rest, let the king impart his momentous counsel." As the sole interpreter of the laws, they in reality possessed the judicial powers of government as well as those of a legislative character. The code was already perfect and complete, as coming from the Divine Being, and in no case could it be interpreted except in the sense the Brahmens were pleased to impose. The king was little more than a servant of the Brahmens. In order to have an adequate idea of the superiority of the ancient Brahmen, we must refer to the laws of Menu, which were probably promulgated three thousand years ago. While the Sudra, the lowest of the four castes, are represented as proceeding from the foot of the Creator, the Brahmen came forth from his mouth. He is declared to be the lord of all the classes, and from his high birth alone is an object of veneration even to deities, and it is through him and at his intercession that blessings are bestowed upon mankind. "When a Brahmen springs to light, he is born above the world, the chief of all creatures." The first duty of civil magistrates is to honour the Brahmens. "Whatever exists in the universe is all in effect, though not in form, the wealth of the Brahmen, since the Brahmen is entitled to it all by his primogeniture and eminence of birth." The sacred books are exclusively his; and while the other classes are scarcely permitted to read them, he is appointed their sole expounder. For offering to give instruction to Brahmens, hot oil must be poured into the offender's mouth and ears, and for contumelious language the punishment is almost as severe. Mysterious powers were assigned to them. "A priest who well knows the law needs not complain to the king of any grievous injury, since, even by his own power, he may chastise those who injure him: his own power is mightier than the royal power." Again, it is said: "Let not the king provoke Brahmens to anger, for they, once enraged, could immediately destroy him;" and it is asked, "What man, desirous of life, would injure those by the aid of whom worlds and gods perpetually subsist, those who are rich in the knowledge of the Veda?" Extraordinary respect must be paid to the most humble Brahmen:—"A Brahmen, whether learned or ignorant, is a powerful divinity." Thus, though Brahmens employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something transcendently divine." The meanest Brahmen would be polluted by eating with the king, and death itself would be preferred to the degradation of allowing his daughter to be married to him. The worst crimes scarcely subjected them to punishment, though in other classes they were visited with cruel severity. "Neither shall the king," says one of the admirers of Menu, "slay a Brahmen, though convicted of all possible crimes." To confer gifts upon Brahmens was an essential religious duty. These gifts were a necessary part of expiation and sacrifice. The noviciates to the priestly office derived their subsistence from begging. Possessing all the realities of supreme power in the state, the Brahmens were, if possible, to a still greater extent the masters of private life. The Hindu ritual, as Mr. Mill remarks, extended to almost every hour of the day, and every function of nature and society; and consequently, those who were the sole judges and directors of its complicated and endless duties could not but be possessed of an enormous influence on the mental character of the people.

To the above extracts from authentic texts we must append the following important note from Professor Wilson's new edition of Mill's 'History of British India,' in which he observes that these texts are nevertheless calculated to give 'wrong impressions.' He says:—"The Brahmens are not priests in the ordinary acceptation of the term, nor have they, as Brahmens only, such influence in society as is here ascribed to them. The Brahmens, in the early stages of Hindu society, were an order of men who followed a course of religious study and practice during the first half of their lives, and spent the other in a condition of self-denial and mendicity. They conducted for themselves, and others of the two next castes, sacrifices, and occasionally great public ceremonials; but they never, like the priests of other Pagan nations, or those of the Jews, conducted public worship, worship for individuals indiscriminately, worship in temples, or offerings to idols. * * * The whole tenor of the rules for the conduct of a Brahmen is to exclude him from everything like worldly enjoyment, from riches, and from temporal power. Neither did the Brahmens, like the priests of the Egyptians, keep to themselves a monopoly of spiritual knowledge. The Brahmen alone, it is true, is to teach the Vedas; but the two next orders are equally to study them, and were, therefore, equally well acquainted with the law and the religion. Even the Sudra was, under some circumstances, permitted to read and teach. In modern times the Brahmens, collectively, have lost all claim to the characters of a priesthood. They form a nation, following all kinds of secular avocations. And when they are met with in a religious capacity, it is not as Brahmens merely, but as being the ministers of temples, or the family 'gurus,' or priests of the lower classes of the people, offices by no means restricted, though not unfrequently extended to the Brahmenical caste, and, agreeably to the primitive system, virtually destructive of Brahmenhood."

RESINOUS PRODUCTS OF THE PINE AND FIR.

THERE is a singular variety in the resinous products of the pine and fir, according to the species from which they are obtained, and the mode of obtaining them. Some result from a simple incision in the trunk of the living tree; some require a process of heat to obtain them; some are solid, some liquid. The best mode of viewing the matter will be perhaps to take in succession the species which yield the best-known resinous products.

The best *turpentine*, viz., that of Chio or Cyprus, and which gives name to all the other kinds, is not the growth of the pine or fir genus; but all the other kinds, such as Venice turpentine, Strasburg turpentine, and the common turpentine, are produced from this genus. All turpentines are produced by making incisions in the living tree, from which a kind of juice flows out. The Strasburg turpentine is a kind which is produced from the silver fir; and Mr. Loudon's account of the mode adopted by the Italian peasants in collecting it will well illustrate the general way of procuring turpentine.

At about the month of August in every year the peasants proceed towards the fir-forests on the Alps.

They carry in their hands sharp-pointed pouches called 'cornets,' and tin vessels suspended from girdles round the waist. Thus accoutred, they climb to the summits of the loftiest fir-trees; their shoes being armed with cramping-irons, like spurs, which enter into the bark of the tree, and thus support the wearer. The resinous fluid is contained in small tumours or blisters, under the epidermis of the bark; and the peasant, clinging to the trunk of the tree with his knees and one arm, presses the sharp extremity of his cornet against the little tumours. An incision being thus made, the cornet is soon filled with the clear turpentine which flows from the blister. The man then empties the treasure into the tin bottle slung to his waist; and proceeds to another tumour in a similar manner. When the bottle is full, the turpentine is strained into a large leather or goatskin bottle. This straining is to free the turpentine from the leaves, or moss, and bits of bark which may have fallen into the bottle; and this is the only preparation that is given to this kind of turpentine, which is kept in the skin or leathern bottles for sale. Good Strasburg turpentine ought to be clear, free from impurities, transparent, and of the consistence of syrup, with a strong resinous smell and rather a bitter taste. It is employed, as well as the essential oil of turpentine distilled from it, both in medicine and in the arts. The essential oil is distilled with water from the turpentine, and there is left remaining a solid residue which constitutes black resin.

The larch, which forms a particular kind of the coniferæ, is the tree which yields the 'Venice turpentine' sold in the shops. Unlike the Strasburg turpentine, this product is obtained from incisions in the trees themselves, instead of from tumours or excrescences on the upper branches. When the sap of a vigorous larch begins to be in motion in the spring, drops of turpentine are often seen exuding from the bark; and if the trunk were split, it would in such case be found to contain several deposits of liquid resin, at eight or ten inches depth within the bark. It is in the mountain-valleys between France and Savoy that this kind of turpentine is principally collected. The peasants of the valley of St. Martin, in the Pays de Vaud, use augers nearly an inch in diameter, with which they pierce the full-grown larches in different places, beginning at a height of three or four feet from the ground, and mounting gradually to ten or twelve feet. They choose, generally, the south side of the tree, and, where practicable, the knots formed by branches which have been broken or cut off, and through which the turpentine easily exudes. The holes are always made in a slanting direction, in order that the turpentine may flow out of them more readily; and care is always taken not to penetrate to the centre of the tree. To the holes thus bored are fixed gutters made of larch wood, an inch or two in width, and about half a yard long. One of the ends of each gutter terminates in a peg, through the centre of which a hole is bored, half an inch in diameter. This end of the gutter is forced into the hole made in the tree, and the other end is led into a small bucket or trough, which receives the turpentine. A very picturesque appearance is presented in a larch forest, in fine spring weather, by the vast number of little buckets at the foot of the trees, each attached to a tree by a slender tube or gutter, through which the clear limpid turpentine, glittering in the sun, trickles down into the bucket; while every morning and evening the peasants hasten from tree to tree, examining their buckets, taking away or emptying those that are full, and replacing them with empty ones. This scene continues from May to September, during which a full-grown larch will yield about seven or eight pounds of turpentine, which requires no other preparation to render it fit for sale than straining it through a coarse hair-cloth to free it from impurities. If it happens that turpentine does not flow from a hole, the hole is stopped with a peg, and not re-opened for two or three weeks; after which the turpentine is found to have collected in considerable quantity. The Venice turpentine thus obtained is clear, transparent, of the consistence of a thick syrup, with a bitter taste and a strong disagreeable smell. It is employed in making varnishes, in veterinary surgery, and in various departments of medicine.

The common turpentine, yielded by the Carolina pine, is procured in a way somewhat different from either of the above. In the month of January or February cavities are made in the trees, at a few inches from the ground; these are incisions or notches, generally of a sufficient size to hold about three pints of sap, but proportioned to the size of the tree. When these cavities, which in America are called 'boxes,' are made, the ground is raked, or cleared from leaves or herbage. The 'boxes' are intended to receive the turpentine or sap of the tree, which generally begins to flow about the month of March, and becomes very abundant as the weather gets warmer. In order to conduct the sap into the 'boxes,' a notch is made in the tree in the month of March, with two oblique gutters to conduct the flowing sap. In about a fortnight the box becomes full, and a wooden shovel is used to transfer its contents to a pail, by means of which it is conveyed to a large cask placed at a convenient distance. The edges of the wound are chipped every week; and each box becomes filled in about three weeks. Long continued rains check the flow of the sap, and even cause the wounds to close; and for this reason very little turpentine is procured in cold damp seasons. The turpentine which solidifies around the edges of the incision is sold as an inferior kind, and a mixture of the two kinds, known as Boston turpentine, is used in the soap manufacture.

Burgundy pitch constitutes another variety of the sap of the coniferæ. This is obtained from the spruce fir. The Burgundy pitch of the shops is the sap of the spruce fir, clarified by boiling in water: hence its production embraces the collecting and the clarifying. In the early part of spring a vertical strip of bark, three feet high by an inch or two in width, is cut from the south side of each tree, as deep as, but without wounding, the soft wood, since it is between this soft wood and the bark that the sap flows. The lower part of the incision is at about two feet from the ground, and is cut inward so as to form a kind of cell or recess. As soon as the sap is in motion, the sides of this groove begin to be slowly filled with it; and when filled, the contents are scraped out with a hook-bladed knife. The resin (for it may more properly be called so than pitch or turpentine) is put into a conical basket or scuttle made of the bark, and kept till wanted for manufacturing.

In order to bring this resinous sap into the commercial form of Burgundy pitch, the peasants in the south of France prepare large cauldrons, into which a little water is poured. The resin is gradually added to the water, till the cauldron is four-fifths filled. A gentle fire is then lighted below, which is gradually augmented till the water boils, and the resin is all melted. The contents of the cauldron are next poured into a bag made of coarse linen, which has been previously wetted, and subjected to slight pressure. The resin flows pure and clear into small casks made of fir-wood; and in this state it is the yellow Burgundy pitch sold in our shops. In general, one hundred pounds of resin, as collected from the tree, yield fifty pounds of Burgundy pitch. Trees grown in fertile soils are said to

yield a greater proportion of resin than those grown in poor soils; and the pitch is of better quality when the resin has been collected in a hot dry summer, than in a cold and humid one. A strong and vigorous spruce fir will yield, every second year, from forty to fifty pounds of congealed resin; and this may be collected for twenty or thirty years, if no value be set on the tree except for its resin; else it must be cut down sooner, for it is found that the wood of a tree becomes much deteriorated after the sap has been drawn from it.

Thus it will be seen that all these resinous products are obtained by making incisions in the living tree. The common resin of the shops, however, is not exactly a natural exudation, for it is the solid residue obtained by distilling common turpentine. Turpentine consists, in fact, of two substances—an essential oil and resin; and the process which yields the essential oil at the same time yields the resin. When the turpentine is distilled, the oil comes over, and the resin is left behind: if the distillation is continued to dryness, the residue is 'black resin;' but when water is mixed with the turpentine while yet fluid, and incorporated with it by agitation, the solid residue of the distillation is 'yellow resin.'

Besides the resinous products obtained from the living tree, there are others of a peculiar kind obtained from it after it is cut down. These are *tar*, *pitch*, and *lampblack*. All the tar of the southern states of America is made from the dead wood of the Carolina pine; consisting of the trees which have fallen from natural decay, or from hurricanes, or fires, of the summits of those which are felled for timber, and of limbs broken off by the ice that sometimes overloads the trees. When a pine tree is dead, the sap-wood decays, but the heart-wood becomes surcharged with resinous juice, which is productive of tar at any period for many years after the vitality of the tree has ceased.

The mode of preparing tar from this tree in America is as follows:—a kiln is formed in a part of the forest abounding in dead wood. The wood is collected, stripped of the sap-wood, and cut into billets two or three feet in length and about three inches thick, a task which is rendered tedious and difficult by the numerous knots with which the wood abounds. The next step is to prepare a place for piling the billets, and for this purpose a circular mound is raised, slightly declining from the circumference to the centre, and surrounded by a shallow ditch. The diameter of the pile is proportioned to the quantity of wood which it is to receive, and in the middle is a hole, with a conduit leading to the ditch, in which is formed a receptacle for the tar as it flows out. Upon the surface of the mound, after it has been beaten hard and coated with clay, the wood is laid radially round in a circle. The pile, when finished, may be compared to a truncated cone, ten or twelve feet high, and from twenty to thirty in diameter. The pile is strewed over with pine leaves, covered with earth, and held together at the sides by a slight band. A fire is then kindled, not at the bottom of the pile, for the whole mass would soon be rapidly ignited, and the tar would be consumed instead of distilled—but at the top, whence the fire penetrates slowly downwards towards the bottom with a slow and gradual combustion. It is to retard the rapidity of combustion that the covering of earth is laid on the pile. As the wood consumes, the tar flows from it, and by the end of eight or nine days a hundred barrels of tar may have flowed into the ditch, from which it is emptied into pine casks containing thirty gallons each.

In Scotland tar is sometimes extracted from the roots of the Scotch pine, in a rude manner, for local purposes. The country-people having hewn the wood into billets, put them into a pit dug in the earth. When the billets are ignited, a black thick matter runs from them, which falls to the bottom of the pit, and constitutes tar. The top of the pit is covered with tiles, to keep in the heat, and there is at the bottom a little trough out of which the tar runs like oil.

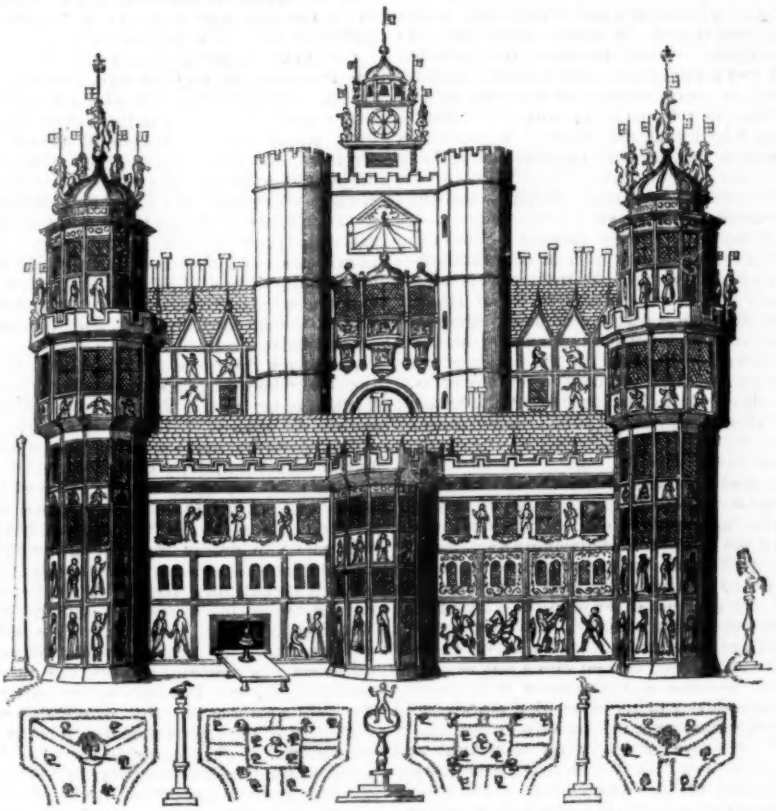
It is, however, from Sweden and Russia that the main supply of tar is obtained. The species of pine which yields tar in the greatest abundance is there plentiful. Mr. M'Culloch states that more than a hundred thousand barrels of tar were imported from Russia and Sweden in 1831. The Swedish process of tar-making has been described, and illustrated by a wood-cut, in our No. 247.

Pitch bears nearly the same relation to tar that resin does to turpentine: it is the solid residue obtained by evaporating or distilling tar, and is obtained in various ways, according to the nature of the pine or fir whence it is procured.

Lampblack is the *soot* of burned tar. In France they have lampblack-furnaces, in which a chimney carries off the smoke from a fireplace into a chamber which has an opening in the roof. Over the opening is placed a flannel bag, supported by rods of wood, in the form of a pyramid, and composed of four pieces of coarse flannel sewed together. The best lampblack is made by burning straw through which tar has been strained. The straw and tarry refuse are put into the stove, and kindled. The smoke passes from the stove through the chimney into the chamber, where it deposits its soot on the walls and on the flannel bag; the soot is detached by striking the outside smartly with a stick. The flannel pyramid acts as a filter to the lighter part of the smoke, retaining the soot, and permitting the heated air to escape into the atmosphere. The door of the chamber is then opened, and the lampblack, being swept out, is packed in small barrels made of the wood of the spruce fir, for sale. Lampblack seems to have acquired its name from a mode of producing it sometimes adopted in France. Black resin is, in such cases, burned in a kind of lamp, having a tin tube attached by way of chimney; the end of the tube is fixed in a close box, having an opening in the top surmounted by a flannel cone.

It will thus be seen that—disregarding the common commercial names applied to the substances—the resinous products of the pine and fir may be classed as of five kinds: viz., the *turpentine*, or juice of the living tree; the *resin*, or solid residue obtained from the turpentine; the *tar*, or juice of the dead tree; the *pitch*, or residue of the tar; and the *lampblack*, or soot obtained by burning any of these.

A Spanish Diligence.—The staff consists of a *mayoral*, or conductor; of a *zagal*, or aid, who sit together on a not very elevated seat; of a postboy, and a *sbirro*, which last sits behind. In summer these all wear the genuine Andalusian costume; but at the present moment, covered as they are with sheepskins, they look exactly like so many Robinson Crusoes. The team consists of *thirteen mules*, all bearing *noms de guerre*, which they will retain to their death: they are all close shaved; and the inexorable scissors of the gitano, which pass all over their bodies twice a year, have left untouched only the end of the tail, at the root of which are left two tufts of hair, looking exactly like mustaches growing at the wrong end. This practice of shaving the mules must tend certainly to their comfort during the intense heat of summer, but in the cold and wet months of December, January, and February, it is far otherwise. The mules are harnessed two and two, save the leader, on which the postboy sits: the only reins are attached to the wheelers; and the mules, ten in number, between the wheelers and the leader, are as independent as a tribe of Bedouins: habit only keeps them in their place.—*Dembowski's Two Years in Spain and Portugal; from the Foreign Quarterly Review.*



[Nonsuch House.—From Speed's 'Theatre of Great Britain.']

PROGRESSES OF QUEEN ELIZABETH.

In the years 1559, 1560, and 1561, the Queen's Progresses were not marked by any peculiar splendour. In 1559 she visited Kent and Surrey. In June and July she was at Greenwich, where, on the 1st of July, the citizens of London entertained her with a "muster," to her "great satisfaction:" fourteen hundred men at arms marched out of London, "in coats of velvet, and chains of gold, with guns, morris pikes, halberds, and flags." The citizens do not appear to have been precipitate in their movements. The first day they proceeded to the "Duke of Suffolk's park in Southwark; where they all mustered before the Lord Mayor, and lay abroad in St. George's Fields all night. The next morning they removed towards Greenwich, to the court there, and thence to Greenwich Park." Here they were reviewed by the Queen and some of her attendant nobles; and were drawn up in battle array against each other, giving "three onsets in every battle." In the record of the "charge for the dinners" are some curious items: 6*s.* 10*d.* are paid for three quarters and two necks of mutton to bake venison-wise. (Were the citizens to be thus deceived?); 1*s.* for a pint of rose-water (an indication of their refined luxury, though it was certainly not used for the fingers); 5*s.* for twenty pounds of cherries (a large price, but the growth had not been long introduced); and 1*s.* 1*d.* for water to the water-bearer (a striking proof of the defective arrangements for domestic convenience, when a palace like Greenwich depended for its water upon water-bearers, even though, as is probable, the supply was from some favourite spring for drinking purposes). Fourteen capons cost 24*s.* 8*d.* and fifty eggs 3*s.* 6*d.*, while nine geese were only 10*s.* 2*d.*, and six gallons and a quart of Gascon wine, 8*s.* 4*d.*

These military shows and exercises were greatly encouraged by the Queen, it being her policy, as well as her pleasure, "to accustom her nobles and subjects to arms." A banqueting-house made with "fir-poles, and decked with birch branches, and all manner of flowers, both of the field and garden, as roses, gilliflowers, lavender, marygolds, and all manner of strewing herbs and rushes," was erected in the park, and on the 10th July there was exhibited running with spears, after which was "a mask, then a great banquet, and then followed great casting of fire, and shooting of guns till twelve o'clock at night."

This same year she visited Cobham Hall, the seat of Lord Cobham, now that of the Earl of Darnley. She next proceeded to Eltham, "one of the ancient houses of the kings;" and thence to "another of her houses," Nonsuch, of which the Earl of Arundel was then keeper, and who received her on Sunday, August 5, with banquets, a mask, and "the warlike sounds of drums and flutes, and all sorts of music, till midnight;" on Monday night was a "play of the children of Paul's, with their master Sebastian," and at the conclusion of the entertainment "the Earl presented her Majesty with a cupboard of plate."

Nonsuch had been built by Henry VIII. near Cheam in Surrey, and was described by both English and foreign writers as a building upon which "one might imagine everything that architecture can perform to have been employed." Henry had been fond of building, and displayed much magnificence in the construction, reparation, or completion of his palaces; but, of at least ten, Hampton Court is the only one remaining in anything like its original state. Nonsuch has totally disappeared, but several representations have survived, from which, though more fanciful than correct in the requisites of drawing, proportion, and perspective, its elements may be very clearly understood. Our engraving from one of these exhibits a part of the palace towards the garden, the interior court and gateway being seen over the roof. Like some other sumptuous edifices of the period, it was partly of timber. The relievos with which it was so abundantly decorated were of plaster; and from the description of Hentzner,* a German, who visited England in the reign of Elizabeth, we may infer, that not only were they of Italian workmanship, but that some might even be after the antique. Of the interior we have unfortunately no account.

"The palace itself," says Hentzner, "is so encompassed with parks full of deer, delicious gardens, groves ornamented with trellice-work, cabinets of verdure, and walks so embowered by trees, that it seems to be a place pitched upon by Pleasure herself to dwell in along with Health. In the pleasure and artificial gardens are many columns and pyramids of marble; two fountains that spout water one round the other like a pyramid, upon which are perched small birds that stream water out of their bills: in the grove of Diana is a very agreeable fountain with Actæon turned into a stag as he was sprinkled by the goddess and her nymphs, with inscriptions. There is besides another pyramid of marble, with concealed pipes, which spirt upon all who come within their reach." "There is scarce an unnatural and sumptuous impropriety at Versailles," says Horace Walpole, speaking of this magnificent though false taste, "which we do not find in Hentzner's description" of these gardens.†

The Queen left Nonsuch for Hampton on the 10th of August, visited the "Lord Admiral's place," on the 17th, and then returned to Whitehall for the remainder of the year.

In 1560 her progresses were unimportant. She left Greenwich in July; visited Parker, the Archbishop of Canterbury, at Lambeth; went thence to Richmond, Oatlands, Sutton, Winchester, and Basing, where the Marquis of Winchester entertained her so splendidly, that the writer of a letter to the Earl of Shrewsbury, given by Lodge, says, that she "openly and merrily bemoaned him to be so old, 'For else, by my troth, if my lord treasurer was a young man, I could find in my heart to have him to my husband before any man in England.'" From Basing she went to Windsor, and here, and in Westminster, finished the year.

In 1561, on the 10th of July, the Queen went from Westminster by water, to the Tower, to visit the Mint, where she "coined certain pieces of gold, and gave them away to those about her." "About five o'clock she went out at the Iron gate, and so over Tower-hill unto Aldgate church, and so down Houndsditch to the Spittle, and down Hog's-lane, and so over the fields to the Charter-House;" a circuitous route, but chosen perhaps for the sake of going "over the fields." At the Charter-House she remained till the 14th; going, however, on the 13th, "by Clerkenwell, over the fields unto the Savoy," to sup with Mr. Secretary Cecil, her Privy Council, and many lords, knights, and ladies, with "great cheer until midnight."

On the day of her departure into Essex the city made a magnificent display; the streets were new gravelled, the houses hung with cloth of gold and silver, arras, rich carpets, &c., and all the companies standing in their liveries from St. Michael le Quern to Aldgate; the lord mayor and aldermen taking their leave of her Majesty at Aldgate. In this progress she visited Lord Rich at Wanstead; the Earl of Oxford at Havering; Sir John Grey at Purgo House, also in Havering parish; Sir Thomas Davey at Loughton Hall; Sir William Petre at Ingatestone; the mansion of New Hall, or Beaulieu, built by her father at Boreham near Chelmsford; and several other private residences. But at Colchester, Harwich, and Ipswich she was received and entertained by the respective corporations. At Harwich she was so well pleased with her reception, that "being attended by the magistrates at her departure as far as the Windmill out of the town, she graciously demanded of them what they had to request of her; from whom she received this answer, 'Nothing, but to wish her Majesty a good journey.' Upon which she, turning her head about, and looking upon the town, said, 'A pretty town: and wants nothing;' and so bade them farewell."* At Ipswich an assessment was made to defray the cost of her entertainment, but she does not appear to have been altogether well pleased at that town, though she remained there from the 6th to the 10th of August. Strype, in his Life of Archbishop Parker, says that "her Majesty took a great dislike at the imprudent behaviour of many of the ministers and readers, there being many weak ones among them, and but little or no order observed in the public service, and few or none wearing the surplice. And the bishop of Norwich himself was thought remiss, and winked at schismatics." From Suffolk, after visiting the Tollemaches, the Waldegraves, and the Morleys, she passed into Hertfordshire, to Standen, the residence of the celebrated Sir Ralph Sadler, and from thence to the town of Hertford. There is no account of this visit in the records of the town, though it is indebted to Elizabeth for a fair and a charter. Here she remained from the 30th of August till the 16th of September, when she took her departure for her own house at Enfield. This house had been bought by Henry VIII. probably as a nursery for his children. Edward VI. when Prince, resided here, and so did Elizabeth. A letter of hers in the British Museum is dated from Enfield, Feb. 14, but the year is omitted; and the dedication of a MS., a translation of an Italian sermon, presented as a new year's gift to her brother Edward and preserved in the Bodleian Library, is dated from Enfield, but again without the year. She seems to have had a partiality for the place, visiting it so late as 1696, when she had "butts set up in the park to shoot at after dinner." On the 22nd Sept., 1561, she "came from Enfield to St. James's beyond Charing Cross. From Islington thither the hedges and ditches were cut down to make the best way for her. There might be ten thousand people met to see her; such was their gladness and affection to her. It was night ere she came over to St. Giles's in the Fields." What a contrast do these few lines present to the present time: "the hedges and ditches between Islington and Charing Cross," and the enormous number of "ten thousand" meeting her, such was their gladness and affection to her." The fields she then crossed are now covered with the dwellings of twenty times the number of that assembled crowed.

* Travels in England, during the reign of Elizabeth, translated by Horace Walpole, 1757.

† A part of the garden, with some of its ornaments, is shown below the elevation of the front of the building in our engraving.

* Dale's 'Harwich.

THE SULPHUR-MINES OF SICILY.

[From the 'Journal of the Statistical Society.']

Sulphur is found within the limits of a geographical line which commences at the river Maccasoli in the valley of Girgenti, runs northward as far as Lercara in the valley of Palermo, trends eastward to Centorbi in the valley of Catania, and thence runs south-westerly to Terranova in the valley of Caltanizetta, where it terminates. The area of the sulphur-district is about 2600 English square miles. Destitute of timber, and diversified only by fruit-trees scattered around the villages, it has few charms for the passing stranger beyond the fantastic shape of its cliffs and mountains. The man of science, however, who examines its soil, will find it replete throughout with objects of interest. The sulphur territory, the formation of which is tertiary, presents successive strata of shell, limestone, white and blue marl, intermixed with banks or beds of gypsum, and occasional patches of cretaceous matter. The sulphur is found imbedded in the lowest stratum of blue marl, which is distinguished from the upper one by the entire absence of shells. The district contains about 150 distinct mines, which are capable of yielding from 750,000 to 800,000 cantars (about 50,000 to 80,000 tons) annually. Of the richest mines, those of Gallizzi, Sommatino, and Favara, the yearly production has been 100,000, 80,000, and 60,000 cantars respectively.

The visitor to a sulphur-mine usually descends by a plane or staircase of high inclination to the first level, where he finds the half-naked miner picking sulphur from the rock with a huge and heavy tool; boys gathering the lumps together, and carrying them up to the surface; and, if water be there, the pumpmen hard at work draining the mine. A similar scene meets his eye in the lower or second level. Aboveground the sulphur is heaped up in piles or fusing in kilns.

Every stranger must be forcibly struck with the hardy and healthy look of the miners and burners, to which the lean and sickly aspect of the southern population forms a thorough contrast. The life of a pickman, which is sometimes said to be hard and wearisome compared with that of the peasant, is in reality easy, and suitable to Sicilian taste. His working-days do not exceed 230 in the year, and his hours of labour are only six in the day. Left, therefore, with eighteen hours a day to himself, he passes three-fourths of his time in eating, drinking, sleeping, and lounging about his village. Satisfied with animal existence, the pickman seeks not intellectual pleasures at the cost of increased exertion. His wages rise and fall with the price of the mineral; from 16*d.* to 20*d.* a day for himself, and about half as much for each of his boys, are reckoned good earnings. The pumpmen are ill-paid labourers compared with the pickmen. Their daily toil, if lighter, is longer and less intermitted; and their occupation is productive of sickness rather than conducive to health. Constantly drawing in sulphuretted hydrogen gas, which escapes from the agitated water, they suffer so severely in their eyes as often to become blind for 24 hours. They work for eight hours a day, and earn from 1*s.* to 1*s.* 4*d.* each. The burners, who extract the sulphur by fusing the ore in kilns made of gypsum and stone, or sometimes in close vessels or furnaces, usually earn about 1*s.* a day.

The sulphur thus obtained by liquation, when hardened into cakes, is taken down to the coast by carriers and muleteers. These are mostly small farmers, who are paid by the load, according to the time of the year and the demand for their services. Being seldom trustworthy people, these carriers are engaged by a warranter, who, for less than 1*d.* a cantar, becomes answerable for the safe delivery of the sulphur at the shipping-place. To Palermo and Catania the sulphur is conveyed in carts; to the southern ports it is carried down on mules and asses.

Such is the working part of a mining establishment. The overlookers are mining-captains, clerks, and a manager. The mining-captain, chosen from among the pickmen for his knowledge of the mine, examines the veins and directs the operation. As the right-hand man of the manager, he is looked upon by the pickmen and others as a person whose good opinion it is worth while to cultivate. Living in a substantial and commodious house, and dressing in a neat and becoming manner on Sundays and holidays, he holds a respectable place in village society. He usually resides a few miles from the works; but in some cases he dwells at the mine, where he is required to be in constant attendance from morning till night. His wages are from 2*s.* to 4*s.* a day; but many unlawful perquisites raise his earnings to a higher amount. After a few years' constant employment in a rich and extensive mine, he is usually able to retire with a competence sufficient for his limited wants. The clerks and watchmen, who keep account of piece-work and labourers' time, who receive the fused sulphur and weigh it out to the carriers, and who reside at the mine to take care of the works, usually earn from 1*s.* 8*d.* to 2*s.* 8*d.* a-day. The manager or head agent acts as treasurer and trustee for the owners or lessees of the mine. Aided by the mining-captain and the clerks, he engages and pays the workmen, and keeps the general accounts. His salary is from 4*s.* to 6*s.* 8*d.* a day. His gains are perhaps double this amount: so that he often makes his fortune in the course of a few years.

The number of persons regularly employed in the sulphur mines has been estimated at 4400: viz. 1300 pickmen, 2600 boys, 300 burners, and 200 clerks and others; to which if 3600 persons occasionally employed, viz. 2600 carriers, and 1000 wharfingers, be added, the total amount will be 8000 persons more or less engaged in the extraction of ore and the exportation of sulphur. A small portion of the sulphur carried down to Girgenti serves for the use of a royal refinery, whence it is exported to France and Austria in powder and in rolls. Previous to the sulphur contract the chief part was sent in cakes to England, France, Holland, Russia, and the United States, in the proportion of three-sixths to England, two-sixths to France, and the rest to other countries.

In the Sicilian market sulphur is divided into first, second, and third qualities of Licata (each of which is subdivided into best, good, and current), and into first and second quality of Girgenti, with the like subdivisions. The first and second qualities of Girgenti correspond with the second and third of Licata.

In former times, when the use of sulphur was confined to medicinal purposes and the manufacture of gunpowder, the exportation was small; but as soon as the mineral was applied to the making of carbonate of soda, the amount became considerable. The exportation from 1832 to 1838 was as follows:—

Year 1832 . . .	400,890 Cantars.
1833 . . .	495,769
1834 . . .	676,413
1835 . . .	661,775
1836 . . .	855,376
1837 . . .	764,244
1838 (7 Months) .	1,011 591
Total . .	4,866,058 = 374,312 Tons.

being at the rate of 739,140 cantars, or 56,857 tons, per annum. [Since this period the exports have been greatly varied in consequence of government regulations interfering with the commercial disposal of sulphur, and which have hardly yet ceased to operate; so that further returns would only give a fallacious representation.]

THE ETRUSCAN ANTIQUITIES OF THE BRITISH MUSEUM.

LIVING in a country which produced in abundance, and with little labour, all the means of enjoying life, the Etrurians appear to have abandoned themselves to ease and pleasure. Servile duties were committed to serfs, while their masters enjoyed the luxuries procured by their labour, and sat down twice a day to well-loaded tables, a custom which surprised the intellectual Greeks. Embroidered carpets, silver plate, trains of richly-clad slaves, gratified their taste for display and magnificence. Music, dancing, the theatre, heroic legends, and literature, gave some elevation to their more sensual enjoyments. Their life of easy enjoyment was varied by public games, horse and chariot races, and by the sports of the field. It is Niebuhr who says that, undoubtedly, Greek poems were familiar to the Etrurians, and the subjects of Greek mythology, and the legends of Thebes and Ilium, lived in the speech of the nation, and in poems in the native tongue. Stringed instruments are figured on the vases; but the proper native instrument was the flute. Well might their legends refer to Etruria as the chosen and favourite land of the gods. There abounded all that ministered to heathen happiness.

Niebuhr terms the Etrurians a "priest-ridden" people. The secret of the priesthood, whom he characterises as a "warlike sacerdotal caste, like the Chaldeans," was the interpretation of lightning. This and other branches of divination, as reading fate in the entrails of victims, and perhaps in the flight of birds, was taught in schools. Their knowledge of medicine, physic, and astronomy was neither borrowed from the Greeks nor Carthaginians, but is believed to have been indigenous, and brought with them from the north, when they conquered a more ancient people, and established themselves in their country. The Etrurian mode of determining time was extremely accurate, and based on the same principles as the computation observed by the ancient Mexicans.

The political state of Etruria is less obscure than some other portions of its history. There were certain sovereign cities, and the territory belonging to each contained provincial towns, some of them dependent colonies, others inhabited by subjects, the descendants of the old population that had been subdued. "Now," says Niebuhr, "because the Etruscan state was founded on conquest, hence arose the multitude of clients attached to the Etruscan nobility; hence the task-labourers, without whom the colossal works of the ruling people could scarcely have been raised. The Roman relation between patron and client was the feudal system in its noblest form; but even supposing that among the Etruscans a similar law of conscience bound the patron and protected the client, still it was on the free plebeian estate that the greatness of Rome rested; and none such, it is evident, existed in any Etruscan city. . . . . It was not by popular assemblies, nor even by deliberations of a numerous senate, but by meetings of the chiefs of the land, the magnates, that the general affairs of the nation were decided upon: we must not imagine that the assemblies at the temple of Voltumna were of any other kind, or that they corresponded with the institutions of really free nations, such as the Latins and Samnites. These ruling houses," he adds, "were exposed to the violent revolutions which everywhere threaten an oligarchy, even from the midst of its own body, where it is not upheld by some powerful protection from without, open or dissembled;" and then the philosophical historian points out the consequence of isolated power. "Now, from this source, because a free and respectable commonalty was never formed among the Etruscans, but the old feudal system was obstinately retained and extended, arose the remarkable weakness of the great Etruscan cities in the Roman wars, when the victory was determined by a numerous stout infantry." Hence their cities were successively crushed by the power of Rome, and, as already stated, the towns, with their territories, were parcelled out among the legions.

We have no detailed account of the method pursued by the Etruscans in the manufacture of their vases, but D'Hancarville, in his 'Antiquités Etrusques,' has collected remarks in various ancient authors, from which he has attempted an account of their procedure, which may be briefly summed up as follows:—"The clay, which is of a very fine quality, they procured from the banks of the Vulturnus, a river of Capua, and, placing it in water, they allowed it to remain until it had become sufficiently pliant to be moulded into any form. They then, by means of the 'potter's wheel,' moulded the clay to the shape required, and while it was still wet a coating of iron ochre was applied, which, when heated at the last stage of the process, produced the black colour which generally forms the ground of the vases. The painter then drew in the ground of the figures; and as he did not exercise his art on a plane surface, but on one which was considerably curved, and was obliged, moreover, to keep the vases upright, as, in the plastic state in which they were at this period of their manufacture, their own weight, if placed sideways, would tend to alter their form, we may judge of the great difficulty he had to encounter in producing a continuous and even line. The borders and ornaments now appear to have been put in, and then the vase was placed in a furnace, where the colours were burnt in, and the whole completed."

[Etruscan Vase.]